

THE TELEGRAPH.

BRANDON, WEDNESDAY, DEC. 21.

Had it been anticipated that the President's Message would fill the last line of our inside form, last week, it should have been condensed to give room for some brief notices, but before we were aware of it the last column was full. Sundry items of intelligence, therefore, which appear today, are one week behind the times.

"A NEW YEAR'S PRESENT."—An esteemed brother forwards us his pledge for six additional subscribers, as a new year's present. Another sends four, with pay in advance. We have intimations from others that they are not idle or uninterested in the cause and welfare of the Telegraph. If our friends do what they can, without serious inconvenience to themselves, it will save us the considerable expense of employing a travelling agent.

The above mentioned instances of kind remembrance and fraternal fidelity are not given here as though any strange thing is happening to the Telegraph; but for the sake of taking occasion to express our gratitude, and at the same time kindly and affectionately to remind others that there is yet room.

CONSEQUENCES.—Those who choose to obey God rather than men are often charged with recklessness—with acting regardless of consequences. The reverse is true.—These are the most regardless of consequences of any men living. The difference between them and their accusers is this: their rule of duty is God's law—the consequences which they regard are, the penalties of that law, sure to overtake rebellious nations in this world, and individuals in the next. The consequence which their accusers regard is, the incurring the displeasure of selfish, corrupt, wicked men.

"FANATICISM AWAKE."—Under this head the New-York Courier and Enquirer copies from the Liberator the article which was lately in the Telegraph, giving an account of the meeting of the anti-slavery agents in New-York. As might be expected, the editor of the Courier "shudders at the ultimate consequences" of this meeting and the efforts concerted in it. He believes "there is every indication that the mischief is spreading." He is greatly and particularly disturbed at the intelligence that Angelina E. Grinke has taken the field. He "raves, rails, calls names and foams at the mouth." He closes with a call for the revival of mobism. Such an appeal comes too late, for we misinterpret the signs of the times.

The following extract from the Virginia Times, shows the horrid extent to which the slave trade is carried on in our own country.—*Rutland Herald.*

What! Major Fay turning fanatic in his old age? How long since he was out upon the Telegraph for proposing to "thunder in the heavy ears of this guilty nation, its sin, its reproach, and its danger?" Only about fifteen months. The Herald has soon got its mouth open wide enough to cry, "HORRIB!" from a single glance at one of the numerous national sins which the Telegraph is laboring to remove. A pretty good beginning!

A word of caution: Has the editor of the Herald counted the cost? Does he appreciate the claims of consistency in the case? If so, then he discovers the utter futility of clamoring against the slave-trade while he leaves slavery undisturbed? The attempt is equally idle and vain as to think of removing the effect while the cause is left untouched.

Whether, to flatter and inflate a child with the impression that it is the best or the wisest of children, or to depress and degrade it with the impression that it is notoriously and incorrigibly vicious and depraved, is the greater evil, may be difficult to decide. Either is great enough. Both should be avoided.

Those who send us money for job printing, advertising, or for any purpose other than to pay for the Telegraph, will not look for credit in our list of weekly receipts, published in the Telegraph, as our account with the Telegraph and the account of the Telegraph with its patrons are kept separate from other business.

The arrival, in the north part of Illinois, of brethren Jonathan Merriam and Isaac D. Newell, with their families, from this State, is announced in the Pioneer of the 18th of November. The former is to be located at Springfield, the latter at Rushville.

Brother Wait writes from Fort Edward, N. Y., that they are enjoying a little refreshing from the presence of the Lord, in that place. He has recently baptized 10.

WELL DONE BURLINGTON!

Where were the ferocious mobites—Adams, Hawell, Burdick, Stacy and company—who broke up and dispersed the first anti-slavery meeting held in Burlington, trampling on the Constitution of Vermont, the rules of good neighborhood and the rights of their fellow citizens?—Where were they now, that their fellow townsmen were permitted to inhale a few breaths of Heaven's free air, and to utter sentiments dictated by Revelation and common sense?

A passing remark for the consideration of our friends: In speaking of sentiments dictated by Revelation and common sense, we have reference to the sentiments in general. Some of the resolutions look a little like an effort at a compromise between two institutions diametrically at war with each other in principle and in tendency. If our suspicions be well founded, then we can assure our friends, who are abolitionists faithful and true, that by how much they consent to such compromise, by so much they fetter their own feet and tie their own hands.—The sooner they throw off the shackles, the better.

One of the resolutions contemplates good to the African race from their expatriation and transplantation, "by showing their capacity to maintain and conduct a civil government." Now whoever reads the history of this people, ancient or modern, knows that under equal circumstances they are equal to other portions of the human race.

Besides, demonstration that they are, or that they are not capable of self-government in Africa, is no proof that they are, or that they are not susceptible of such capabilities in the United States. The resolution, in conceding the impossibility of any considerable removal, grants that they must of necessity remain here; so that after all, the experiment, to be of any practical utility, must be made here at home.

Then, who has the right to suspend, for a moment, the rights of God's intelligent, accountable creatures, our own brethren, on such, or any other pretext? How long are two millions and a half of Americans, increasing by two hundreds every twenty-four hours, to be held in thralldom, while such experiments are being made, as the one that has been in progress—if any progress has been made—for about the last twenty years?

But we forbear for the present. We would only warn abolitionists against any "amalgamation" with doctrines and influences that will retard their progress.—No compromising. No half-way work. Sound doctrine or nothing. Cry, immediate repentance—immediate emancipation—or be silent.—*Ed. Tel.*

ANTI-SLAVERY MEETING.

Pursuant to public notice, a respectable number of the inhabitants of the town of Burlington assembled at the vestry of the Rev. Mr. Converse's church, on Friday evening, Nov. 18, for the purpose of associating themselves together to aid and assist in restoring to the colored man his rights, and to ameliorate his condition.—After prayer by Rev. J. K. Converse, Prof. James Dean was called to the chair, and Wm. Blake appointed secretary. On motion, a committee of five was appointed to draught and present a constitution, whereupon, Messrs. George A. Allen, Henry Leavenworth, Esq., John Abbott, James Mitchell and O. G. Wheeler were appointed, who presented a preamble and constitution, which after a free and full discussion, with some amendments, were adopted.

PREAMBLE:

Believing that involuntary and hereditary slavery is wrong in the sight of God, and one of the greatest evils that ever afflicted man; and farther believing it to be the duty of the citizens of the United States to employ all lawful and constitutional means for its extirpation from our beloved country; therefore we hereby agree to associate and adopt the following

CONSTITUTION:

Art. 1st. This Society shall be called the Anti-Slavery Society of the town of Burlington.

Art. 2nd. The object of this Society shall be, to collect and diffuse information on the character of slavery; and to use all means sanctioned by law humanity and religion, to effect its abolition in the United States—to ameliorate and improve the condition, and elevate the character of our colored population—to enlighten and correct public opinion in relation to their situation and their rights.

The remaining articles relate to officers, their duties &c., and are omitted.

The Constitution was then circulated for signatures, after which the following

officers were chosen, viz: George A. Allen, President; Prof. James Dean, Vice President; Wm. Blake, Secretary; and Charles Bennis, Treasurer; John Abbott, James Mitchell, Wm. D. Merrill, Henry Leavenworth, and O. G. Wheeler, Executive Committee.

On motion, a committee of five was appointed to draught resolutions for the consideration of the next meeting. The Society adjourned to meet on Wednesday evening next, at half past six o'clock.

Wednesday evening, Nov. 23. The Society convened agreeably to adjournment. After the opening of the meeting by the President, the committee reported the following resolutions, which were adopted:

Resolved, That we hold the right of speaking, writing and disseminating our opinions upon slavery, as well as upon every other subject relating to the interests of humanity, sacred and inviolable.

2. Whereas slavery is a national evil, and every part of the nation in a greater or less degree accountable for its existence, therefore resolved, that the whole nation is interested in its abolition.

3. Resolved, That in obedience to the golden rule, to do unto others as we would that they should do unto us, it is the duty of all to use all means sanctioned by law, right and expediency, to assist both the slaveholder and the slave to be freed from the evils of slavery.

4. Resolved, That any attempt, either in Congress or elsewhere, to establish a censorship over the press, by prohibiting the transportation by mail, of any documents or publications not immoral or treasonable, would be a palpable infringement of the rights of the people—would involve principles eminently dangerous to the permanent existence of our republican institutions—would be contrary to the spirit of that Declaration of Independence on which those institutions are based—and should call forth the loud and repeated remonstrances and the unceasing and uncompromising opposition of every patriot.

5. Resolved, That we hold the right of petitioning our legislative bodies to be sacred, and that a refusal on the part of any of them to hear any petitions relative to public interest, by ordering them to be laid upon the table for the purpose of not being considered, would in effect be depriving us of this right.

6. Resolved, That we invite every friend of humanity, religion and our country zealously to co-operate with us in promoting the object of our association.

Prof. James Dean then submitted the annexed resolution:

Resolved, That we hope for great good to result from the settlement of intelligent free blacks on the coast of Africa, in shewing their capacity to maintain and conduct a civil government, and in diffusing civilization and its arts among the ignorant natives of that region; but that we cannot hope by that means to reduce the number of that race in this country by any perceptible portion of even their annual increase. H. P. Hickok proposed to amend the resolution by adding to it, "much less the abolition of slavery." After some discussion, the amendment was carried.

On motion of O. G. Wheeler:

Resolved, That we extend the right hand of fellowship to all those associations whose objects and tendencies are, the promotion of the abolition of slavery, and the amelioration of the condition of our colored population.

On motion of James Mitchell:

Resolved, That it is the duty of every Christian, philanthropist and patriot, to take a decided and public stand against slavery, and to labor with unwearied zeal for its entire abolition.

The question was then taken on the above resolutions and they were unanimously adopted.

Voted that the proceedings of the Society be signed by the President and Secretary, and that the editors of our village papers be requested to publish the same.

On motion the Society adjourned sine die.

GEO. A. ALLEN, Pres't.
WM. BLAKE, Secretary.

Extracts of a letter, dated, "—, Dec. 10, 1836. Our brother will observe in another column, an interesting article from Wm. Ladd, on the subject of Peace, directly to the point which he had in view.

Broth. r Murray:—I have thought it proper for me, not only to receive and pay for the Telegraph, since the change in its character, (i. e. in some of its features,) but also to express my decided approbation of the course you have pursued, thus far, in conducting the publication of the paper. True, I should be happy to see it

more exclusively religious, but am happy to see in almost every item of secular intelligence, such a selection made as brings into its columns very little which has not a bearing on the interest of the dear Redeemer's kingdom.

On the prominent feature in which a change has been made, that of exposing the awful enormity of the sin of slavery, I can but say, dear brother, go on. I bid you a hearty God-speed. That God in whom we ought to trust for success in every righteous cause, surely has not bro't the glorious cause of emancipation thus far to disappoint the hopes of those who look and pray and labor for its final consummation. No, be assured the work will go on, despite the opposing powers of darkness, till the last clank of slavery's chain shall die away and be succeeded by the joyful anthems of emancipated millions.

In the things of religion, we in this place are at present in a cold backslidden state; nor need we wonder: almost every member of this church is engaged in the up-hill work of endeavoring to justify what every one will admit to be wrong, the sinking cause of SLAVERY. Our beloved pastor embraced the opportunity presented on Thanksgiving day, to lay before his congregation some facts on the subject, which I hope may not prove labor lost, nor time misspent. He has never before broached the topic in public, nor did he on this occasion escape the severe reprehension of some of his (brethren!) on leaving the pulpit. May God grant him courage to face the enemy in sheep's as well as in wolves' clothing. And may there be many whose eyes the Lord shall enlighten, that they may be to him, as Aaron and Hur to Moses, to stay up his hands that the enemy prevail not.

Dear brother, I have never yet united with an anti-slavery society, merely for want of opportunity. I therefore enclose to you three dollars, two of which will pay for the current volume of the Telegraph, the other you will please dispose of as follows: for one half send its equivalent in your papers to the address of "—, the other half you will please deposit in the treasury of the Vt. anti-slavery society, as a small pittance to constitute me a member thereof. This sum I hope with the blessing of divine Providence to be able to double annually till "slavery is destroyed," and thus the occasion for an anti-slavery society shall cease.

In the fellowship of the gospel, your brother,

P. S. I had thought of suggesting the idea of having those ministers of the Prince of Peace, who are willing to do so, make the sinfulness of war the subject of a discourse on the coming (reputed) anniversary of the Savior's advent, but perhaps it is too late now.

Extract of a letter from a New-England correspondent of the New-York Evangelist.

The writer had been attending a monthly concert, in Boston, for the enslaved, and had given a sketch of an address from Mr. Easton, a colored minister of the gospel, wherein the speaker had been remarking on the prejudice against color.

"Mr. Garrison afterwards stated that he had been informed by a colored clergyman of New-York, that many of the colored people had embraced infidelity, in consequence of the manner in which they were treated when they entered the house of worship. They could not embrace a religion which seemed to forbid men from worshipping their Creator on terms of equality. The infidels in Tammany Hall, said he, make no such invidious distinctions—the Catholics make none—among them, white and colored people sit promiscuously; but among us, Protestants, a colored man must be marked as an inferior being, by being placed in a lower seat. Mr. G. also said, in reply to Mr. Easton's allusion to himself, that when he entered upon this work he endeavored to make himself in feeling a colored man; to identify himself with them, and to feel and act as though he were one of their number; and he thought he had succeeded. As an evidence of this, he stated that previous to his mission to Europe he had for several years corresponded with Mr. Buxton; and on his arrival, before that gentleman had seen him, he met a friend and informed him he was going to have Mr. Garrison, a colored gentleman from America, to dine with him. He had so completely identified himself, in feeling and action, with those whose cause he was advocating, that from his writings and correspondence he was judged to be a colored man.

Though it is very fashionable to abuse Mr. Garrison, and though I will never undertake to endorse all the sayings and doings of any man, yet I could not help feeling that the man who could act thus must be a noble-hearted man."

The appearance of Dr. Sleigh in Boston is occasioning alarm and perturbation among the Boston infidels.

If so shameful and brutal an act as is recorded below, had been committed in a land of cannibals, and had been reported by one of our foreign missionaries, how would this land have rung from Maine to Florida! The savage monster who could have committed the foul deed, would have been ranked with tigers and such other ferocious beasts as are not natives of our enlightened domain. But having been done by one of "our brethren of the South," in this Christian country, and being with all a very delicate matter, it will probably attract very little attention.

From the Emancipator.
Tender Mercies of Slavery.

Mr. Editor.—By the mail, I this day received a letter from a slave state, of which I send you a copy. Enclosed in it, was a human ear, cut close to the head, and from its appearance, once belonging to a slave. Whether the signature is real or fictitious, I cannot say: probably the latter, for it is hardly possible that such a monster would communicate his name.—Comment is needless.

Yours, in the cause of the oppressed,
LEWIS TAPPAN.

New-York, 5th Dec. 1836.

(COPY.)

MONTGOMERY, Ala. Nov. 20, 1836.

"Mr. Lewis Tappan, New-York:—Dear Sir—Having heard that you are making a collection of natural curiosities, for the benefit of the American Anti-Slavery Society, I beg leave to present, through you, to that honorable body, the enclosed specimen of negro's ears, that belong to the above-named state.

"With all respect, I am yours, &c.
(Signed) "THOMAS OGLETHROPE."

The following intelligence from the New-York Evangelist is to us most deeply afflictive; and, unless we are vastly mistaken, it will be so to a large portion of our readers. A noble champion has fallen in the midst of manhood. But he has run a long race in a short space of time. While the infamous rejoice, and the time serving do not mourn, let the friends of purity and truth be afflicted and lay the matter to heart. He who raised up McDowell to start the reform, is able to raise up any other number that pleases him, to carry it on to final consummation. McDOWALL IS DEAD.

DIED.—At his residence in Monroe-st., N. Y., Dec. 14th, Rev. JOHN ROBERT McDOWALL, aged 35 years, widely known as the founder of the Moral Reform Societies, and editor of McDowell's Journal for the promotion of purity of morals.

Brother McDowell was born Sept. 22, 1801. He pursued his literary studies, we believe, at Brown University, Providence, and labored extensively and with approbation in the state of Rhode Island, as an agent for Sabbath Schools and Tracts. He afterwards pursued his theological studies at Princeton, but before he had finished his course, an engagement in the service of the Magdalen Society in this city enlisted the whole power of his benevolent heart: first in efforts to rescue the daughters of misery; and after experiment showed him the general hopelessness of that effort during the present state of public morals, then for the introduction of a preventative system, which should change the course of public sentiment and implant such salutary principles in the minds of youth, as would destroy the current of pollution in the end, by cutting off the supplies.

The boldness of his course, and the disclosures he made, aroused a stern and unrelenting opposition, not only among the licentious but even in the church itself; and the last years of his life have been deeply embittered by a series of vexations and oppressions, terminating at length in his suspension from the ministry, after an *ex parte* and unprecedented trial, by the presbytery that had ordained him for the very purpose of devoting himself to this cause. This sentence, however, was reserved by the synod, for unconstitutionality, and our brother was encouraged to look forward with the hope of laboring in the vineyard of the Lord. But God had other purposes.

During the early part of his sickness, his mind was much exercised with eager desires for the baptism of the Holy Ghost. At length he gained the victory, and his soul seemed to be made "like the chariots of Amminadab." So says a friend who was present. He wished to hear the prayers only of those who had drunk deeply at the fountain. His thoughts ran constantly on the theme of his recent communications in the Evangelist, "Read the Bible through." He wanted all Christians to read the Bible, that they might apprehend "Christ and him crucified." To the writer he left a message, "Tell him to urge the importance of reading the Bible through." When his wife asked him, "Are you not afraid to die?" he replied, "Afraid? no. Legions of angels are waiting to conduct me through, and Jesus will go with me." He prayed fervently for his enemies and expressed only sentiments of forgiveness towards them. In this frame he was seized with spasms, and spake no more, till, as we trust, his tongue was loosed in the upper sanctuary.

His disorder was general inflammation, arising from a swelling on the knee joint, aggravated by too much walking, and rendered fatal, doubtless, by the severe trials through which he had been called to pass. And after a distressing sickness of about ten days, he fell asleep, quietly, on Tuesday afternoon, at a quarter past 3 o'clock.

McDowell yet lives. Although, for reasons inscrutable to us, he was not per-

mitted to remain on earth to see that full justice done to his character, which we believe will yet take place, he was permitted to see the work in which four years ago he engaged single handed and alone, while living on bread and water in a garret, now taken up by two respectable and efficient societies, one of them of a national character, and a great change taking place among ministers and Christians in regard to the social treatment due to impure men, and also in regard to the duty of inculcating and enforcing the observance of the seventh commandment. He has not lived in vain. He has achieved a great result, and "his works follow him, to the land."

"Where the wicked cease from troubling And the weary are at rest."

TOTAL ABSTINENCE. At a meeting of the Brandon Temperance Society, held last Sabbath evening, after an address from J. W. Hale, the following resolutions were adopted:

Resolved, That the continued progress and final consummation of the temperance enterprise can be rationally looked for, only on the principle of total abstinence from all intoxicating drinks.

Resolved, That the traffic in "ardent spirits as a drink is an evil that claims the attention of every citizen, and one that will be abandoned by all who act in character as Christians or patriots.

According to Zion's Herald, the Methodist Episcopal Church has in its employ 118 missionaries foreign and domestic, chiefly the latter.

The President's health, tho' feeble, continues to improve.

RELIGIOUS SUMMARY.

WESTON, Sept. 14, 1836.

ORDAINED, at Weston, on the 14th inst. brother Samuel Pollard, as an Evangelist. Sermon by brother Sam Pierce; ordaining prayer, by brother John Baldwin; charge, by brother Elias Hurlbut; hand of fellowship, by brother Joel Manning; address to the church, by brother E. Hurlbut; concluding prayer, by brother S. B. Thompson; hymn and benediction, by the ordained. The services were peculiarly solemn and impressive, and we have reason to hope the interests of Christ's kingdom will rise in Weston.—*Com.*

Delayed by mistake, previously to its coming into the hands of the editor.

WINDHAM COUNTY BAPTIST ASSOCIATION.—Churches, 12; ministers, 16; communicants, 1012; added by baptism during the year, 48.

The following are among the resolutions adopted:

ON SLAVERY.—Resolved, That Slavery as it exists in the United States of America, is an evil unparalleled in the known world, and should be counteracted by all the moral influence of the Christian Church.

ON EDUCATION.—Resolved, That, notwithstanding we have to contend with the prejudice of some, the opposition of others, and the indifference of many, yet we find, in the progress of Education for a few years past, abundant encouragement to persevere in our labors of love—in educating pious young men for the ministry.

We consider it the special duty of the Christian Church to encourage and aid in this cause, "at such a time as this."

ON TEMPERANCE.—Resolved, That the use of intoxicating liquors as a common drink or beverage, is a sin, which every Professor of Religion is in duty bound carefully, constantly, and prayerfully to oppose.

ON TRACTS.—Resolved, That we consider it an important duty of the churches, composing this body, to aid the Baptist General Tract Society in their efforts to circulate religious tracts.

SECOND BETHEL CHURCH IN BOSTON. We are pleased to learn that a Christian Society has at length been regularly organized at the Mariner's church, in North Square, where Rev. E. T. Taylor preaches. A church was organized at the meeting on Fort Hill nearly seven years ago, and the benefits of placing all the ordinances of the gospel within reach of sailors have been fully tested. There are now organized Bethel churches for mariners at Boston, Philadelphia, Richmond, Troy, Utica, Buffalo, and Cleveland.—N. Y. Evangelist.

A VOICE FROM THE OCEAN.—Captain John P. Bowers writes, from the west coast of Sumatra, at a place called Quah Battoo, where, on the 27th of May last, he was lying, taking in pepper, to a pious shipmaster, thus:

"Last evening we had a prayer-meeting on board my ship. Our congregation consisted of twenty men, all my own seamen. They are from eighteen to fifty years of age; and when I sailed, were all of them in the gall of bitterness and bonds of iniquity. Three of them are now rejoicing in a sin-pardoning God, and others are inquiring what they shall do to be saved. To God be all the glory. Three years ago I was rolling down the streets of Norfolk, and fighting against that dear Savior. O, my brethren, you know this was a brand plucked from the burning. "It is a privilege and a glorious duty to tell to all around what a dear Savior I have found. My super-cargo is against me, but he who is for me is greater than all that can be against me, and I find his grace sufficient for me. Pray for us."—*Sailor's Magazine.*